THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ONE THING HAVE I DESIRED OF THE LORD, THAT WILL I SEEK AFTER; THAT I MAY DWELL IN THE HOUSE OF THE LORD ALL THE DAYS OF MY LIFE, TO BEHOLD THE BEAUTY OF THE LORD, AND TO ENQUIRE IN HIS TEMPLE."—*Psalms.*

No. 9, Vol. XXXIX. Monday, February 26, 1877. Price One Penny.

CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

THE CALL FOR THE "MORMON BATTALION." THE BATTALION ON THE MARCH.

(By Edward W. Tullidge.)

We now come to a subject in Mormon history of which two opposite views have been taken, neither of which, perhaps, are unqualifiedly correct. It is that of the calling of a Mormon battalion to serve the nation in its war with Mexico, as set forth in the circular already given. One view is that the Government, prompted by such men as Senator Benton of Missouri, sought to destroy, or at least to cripple the Mormons, by taking from them five hundred of their best men, in an Indian country, and in their exodus; while the other view is that the Government designed their good and honor. The truth is that a few honorable gentlemen like Colonel Thomas L. Kane did so design; but it is equally true that the great majority heartily wished for their utter extinction; while Senator Douglass, and many other politicians, seeing in this vast migration of the Mormons towards the Pacific the ready and most efficient means to wrest California from Mexico, favored the calling of the battalion for national conquest, without caring what afterwards became of those heroic men who left their families and people in the "wilderness," or whether those families perished by the way or not. Moreover, the Mormon leaders are in possession of what appears to be very positive evidence that, after President Polk issued the "call," Senator Thomas Benton obtained from him the pledge that, should the Mormons refuse to respond, United States troops should pursue, cut off their route, and disperse them. Such a covenant was villainous beyond expression; for to have dispersed the Mormon pilgrims at that moment, would have been to have devoted a whole people to the cruelest martyrdom.

In any view of the case, it shows that Brigham Young was a statesman, and that the Mormons were an essentially loyal and patriotic people; and, if we take the darkest view, which be it emphatically affirmed was the one of that hour, then does the masterly policy of Brigham Young, and the conduct of the Mormons, stand out sublime and far-seeing beyond most of the examples of history. The

reader has noted Mr. Brannan's letter, received by the leaders before starting on their journey; they looked upon this "call" for from five hundred to a thousand of the flower of their camps as the fulfillment of the "threat." The excuse to annihilate them they believed was sought; even the General Government dared not disperse and disarm them without an excuse. At the best an extraordinary test of their loyalty was asked of them, under circumstances that would have required the thrice hardening of a Pharaoh's heart to have exacted. Mount Pisgah had been thrown into consternation with the cry, "The United States "troops are upon us!" And the High Council had sat in grave silence, without venturing even a probable answer to the Government agent. But at Council Bluffs was a matchless leader, ready to master the situation.

Here it will be only just to both sides to give Colonel Kane's statement, in his historical discourse on the Mormons, delivered before the Historical Society of Pennsylvania, as that gentleman sustained in the case very much the character of a special agent of the Administration to the Mormons. He said:

"At the commencement of the "Mexican war, the President considered it desirable to march a body "of reliable infantry to California, at "as early a period as practicable, and "the known hardihood and habits of "discipline of the Mormons were supposed peculiarly to fit them for this "service. As California was supposed "also to be their ultimate destination, "the long march might cost them less "than other citizens. They were accordingly invited to furnish a battalion of volunteers early in the "month of July.

'The call could hardly have been "more inconveniently timed. The "young and those who could best "have been spared, were then away "from the main body, either with "pioneer companies in the van, or, "their faith unannounced, seeking "work and food about the northwestern settlements, to support them "till the return of the season for commencing emigration. The force was, "therefore, to be recruited from "among the fathers of families, and "others, whose presence it was most "desirable to retain.

"There were some, too, who could "not view the invitation without distrust; they had twice been persuaded by Government authorities "in Illinois and Missouri, to give up "their arms on some special appeals "to their patriotic confidence, and "had then been left to the malice of "their enemies. And now they were "asked, in the midst of the Indian "country, to surrender over five "hundred of their best men for a war "march of thousands of miles to "California, without the hope of return till after the conquest of that "country. Could they view such a "proposition with favor?

"But the feeling of country triumphed; the Union had never "wronged them. 'You shall have "your battalion at once, if it has to "be a class of Elders,' said one, himself a ruling Elder. A central mass-"meeting for council, some harangues "at the more remotely scattered "camps, an American flag brought "out from the storehouse of things "rescued, and hoisted to the top of "a tree-mast, and, in three days, the "force was reported, mustered, organized and ready to march."

The foregoing is a graphic summary, but the reader will ask for something more of detail of this one of the chief episodes of Mormon history.

On the 1st of July, Captain Allen was in council at the Bluffs with Brigham Young, Heber C. Kimball, Orson Hyde, Orson Pratt, Willard Richards, George A. Smith, John Taylor, John Smith, and Levi Richards. At headquarters they had not nearly sufficient force to raise the battalion. Yet they lost not a moment. In the character of recruiting sergeants Brigham, Heber and Willard at once set out for Mount Pisgah, a distance of 130 miles, on the back track. Here they met Elder Jesse C. Little, home from Washington, having had interviews with President Polk and other members of the Government. A condensation of Elder Little's report will, at last, give to the public the original plan of the Government in the call of the battalion:

To President Brigham Young and the Council of the Twelve Apostles:

BRETHREN: In your letter of appointment to me dated Temple of God, Nauvoo, January 26th, 1846, you suggested, "If our Government should offer facilities for emigrating to the western coast, embrace those facilities if possible. As a wise and faithful man, take every honorable advantage of the times you can. Be thou a Savior and a deliverer of the people, and let virtue, integrity and truth be your motto—salvation and glory the prize for which you contend." In accordance with my instructions, I felt an anxious desire for the deliverance of the Saints, and resolved upon visiting James K. Polk, President of the United States, to lay the situation of my persecuted brethren before him, and ask him, as the representative of our country, to stretch forth the Federal arm in their behalf. Accordingly, I called upon Governor Steele, of New Hampshire, with whom I had been acquainted from my youth, and other philanthropic gentlemen to obtain letters of recommendation to the heads of the departments.

[TO BE CONTINUED.]

"THE WAY TO WEALTH."

[CONCLUDED FROM PAGE 86.]

So much for industry and attention to one's own business; but to this we must add frugality, if we would make our industry more certainly successful. A man may, if he knows not how to save as he gets, keep his nose to the grindstone all his life, and die not worth a groat. 'A fat kitchen makes a lean will.'

'Many estates are lost in the getting,
Since women for tea forsook spinning and knitting,
And men for punch forsook hewing and splitting.'

'If you would be wealthy, think as well of saving as getting.' The Indies did not make Spain rich, because her outgoes were greater than her income. Away then with your expensive follies, and you will not have so much cause to complain of hard times, heavy taxes, and chargeable families, for

'Women and wine, game and deceit,
Make the wealth small and its wants great.'

And further, 'What it costs to maintain one vice, would bring up two children.' You may think, perhaps, that a little tea, a little whisky, or a little punch now and then, diet a little more costly, clothes a little finer, and a little entertainment now and again, can be no great matter; but remember, 'Many a little makes a mickle.' Beware of little expenses—'A small leak will sink a big ship.' Again, 'Who dainties love shall beggars prove.' Moreover, 'Fools make feasts, and wise men eat them.' Here you are altogether at this sale of fineries and nicknacks—you call them goods, but if you do not take care, they will prove evils to some of you. You expect they will be sold cheap, and perhaps they may for less than they cost; but if you have no use for them, they must be dear to you. Remember what poor Richard says,—'Buy what thou hast no need of, and ere long thou shalt sell thy necessaries.' And again, 'At a great pennyworth pause awhile.' The cheapness is apparent only, and not real, or the bargain by straitening thee in thy business, may do thee more harm than good. 'Many have been ruined by buying good pennyworths.' Again, 'It is foolish to lay out money in a purchase of repentance,' and yet this folly is practised every day at auctions, etc. Many a one, for the sake of finery on the back, has gone with a hungry belly, and half starved his family. 'Silks and satins, scarlet and velvets, put out the kitchen fire.' These are not the necessaries of life—they can scarcely be called the conveniences, and yet, only because they look pretty, how many want to have them! By these and other extravagances the genteel are reduced to poverty, and forced to

borrow of those whom they formerly despised, but who, through industry and frugality, have maintained their standing, in which case it appears plainly that, 'A ploughman on his legs, is higher than a gentleman on his knees.' Perhaps they have had a small estate left them, which they knew not the getting of; they think it is day, and will never be night, that a little to be spent out of so much is not worth minding; but, 'Always taking out of the meal-tub, and never putting in, soon comes to the bottom;' and then, 'When the well is dry, they know the worth of water;' but this they might have known before, if they had taken good advice. 'If you would know the value of money, go and try to borrow some,' for 'He that goes a borrowing goes a sorrowing;' indeed, so does he that lends to such people, when he goes to get his own again.

'Fond pride of dress is sure a very curse;
Ere fancy you consult, consult your purse.'

Again, 'Pride is as loud a beggar as want, and a great deal more saucy.' When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece. It is easier to suppress the first desire, than to satisfy all that follow it; and it is as truly folly for the poor to ape the rich, as for the frog to swell in order to equal the ox.

'Vessels large may venture more,
But little boats should keep near shore.'

It is often a folly soon punished, for as poor Richard says, 'Pride that dines on vanity, sups on contempt.' 'Pride breakfasted with plenty, dined with poverty, and supped with infamy.' And, after all, of what use is this pride of appearance, for which so much is risked, so much is suffered? It cannot promote health nor ease pain; it makes no increase of merit in the person; it creates envy, it hastens misfortune. What madness must it be then, to run in debt for these superfluities? We are offered, by the terms of this sale, six months' credit, and that, perhaps, has induced some of us to attend it, because we cannot spare the ready money, and hope now to be fine without it. But oh! think what you do when you run into debt; you give to another power over your liberty. If you cannot pay at the time, you will be ashamed to see your creditor, you will be in fear when you speak to him, you will make poor, pitiful, sneaking excuses, and, by degrees, come to lose your veracity, and sink into downright lying, for 'The second vice is lying, the first is running in debt.' And again, to the same purpose, 'Lying rides upon debts' back.'

And now to conclude, 'Experience keeps a dear school, but fools will learn in no other,' and scarce in that, for it is true, 'We may give advice, but we cannot give conduct.' However, remember this, 'They that will not be counseled, cannot be helped,' and further, 'If you will not hear reason, she will rap your knuckles,' sure enough, as poor Richard says."

Thus the old gentleman ended his harangue. The people heard it and approved the doctrine, *and immediately practised the contrary*, just as if it had been a common sermon, for the auctioneer opened, and they began to buy extravagantly. I found the good man had thoroughly studied and digested all I had dropped on these topics during the course of 25 years. The frequent mention he made of me must have tired anyone else, but my vanity was wonderfully delighted with it, though I was conscious that not a tenth part of the wisdom was my own which he had ascribed to me, but rather the gleanings that I had made of the sense of all ages and nations. However, I resolved to be the better for the echo of it, and though I had at first determined to buy stuff for a new coat, I went away resolved to wear my old one a bit longer. Reader, if thou wilt do the same, thy profit will be as great as mine.

We satisfied ourselves the other day that there was no real ill in life except severe bodily pain. Everything else is the child of the imagination, and depends on our thoughts; all other ills find a remedy, either from time or moderation, or strength of mind.

A VISIT TO THE KIRTLAND TEMPLE, OHIO.

It was on a lovely morning that I started from the little town of Chardon, Ohio, to visit the much talked of "Mormon" Temple, distance some nine miles.

The road which I traveled led over a rolling country, not very thickly settled, nor yet very well cultivated. I do not know whether or not it was owing to the land being poor, or that the people had fallen into a state of negligence, that flowers did not bloom around the walks, that the orchards were not well trimmed nor fences kept up, showing to the passer those things so essential for making home pleasant and agreeable.

Traveling along slowly, for the day was warm, my thoughts went back to the time when our martyred Prophets were upon earth, and I wondered, as I drank from some bubbling spring, if they too had not knelt there and quenched their thirst. Thinking of this and other things, I paid but little attention to fleeting time or the number of miles left behind, when from an eminence just ascended, the town of Kirtland could plainly be seen, and conspicuous among its buildings was the "Mormon" Temple, with its single spire.

Arriving in the town, I asked who took charge of the Temple, and learned that an old gentleman named McDowell had possession of the key, and for a small sum he showed people through the building. Paying the sum required, we went inside the Temple. The first thing to attract my attention was a code of religion, as practised by the present worshipers in this structure. I learned, upon examining it, that they believed in faith, repentance, baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, in the operations of which they believe, etc.

In the course of our conversation we happened upon the much talked of subject of polygamy. He made a misstatement with regard to a passage, on that subject, found in the Book of Mormon. I took from my satchel which I carried, this book, and corrected him. He was greatly surprised at this, but he was worse plagued when, on misquoting a passage of Scripture, I handed him the Bible, remarking to him to show me the passage. The old man did not feel very good.

It was getting late; I left the old gentleman and went upon the roof of the Temple, where I had a splendid view of the surrounding country, likewise the village beneath. While gazing thus, my thoughts again took flight, carrying me back in the history of the church, to the time when its members visited here, worshiping their maker as they saw fit, and erecting a Temple to his most holy name, which, when completed, was accepted of him.

The Temple is in a good state of preservation, and I felt as I made my way to the nearest station that my time had been well spent.

"MAX."

—*Deseret News.*

UTAH AS A STATE.

The Omaha *Herald* has the following under the above caption—

"The House Territorial Committee has under consideration a bill providing for the admission of Utah as a State. Mr. Cannon, the delegate from that Territory, asserts that there is a larger population there than was in Colorado when it was admitted. The trouble about Utah's admission is the Mormon question, or rather, the question of Polygamy. Utah's admission as a State will, we apprehend, be long deferred, on account of an obnoxious institution which we long since urged that people to put in absolute abeyance.

"We still insist that George Q. Cannon and the strong man whom he so distinctly represents, the head

of the Mormon Church, ought to act upon a fact which so certainly involves the peace, prosperity and happiness of the people of Utah. Statehood is what these people need, and they would gain much by getting it. But resistance to the admission of the State will go on, on account of the institution which causes the opposition to it, and we fear it will defeat Utah as a State for several years to come, at least."

This is the old story. Utah cannot be admitted because of the peculiar religion of many of its inhabitants. Why this objection should be urged, why it should be made an objection, is not clear, when we recollect that Congress has no right to interfere with the religion of any of the citizens in the republic, or of any people out of the republic. Congress cannot make a constitutional law prescribing the religion of any of the people, nor can it constitutionally make religion any bar to the conference of any civil right or privilege.

Counting Colorado, thirty-eight States have been admitted into the Union without any such thing as a religious test being applied to any of them, as indeed it could not be constitutionally. Now that Utah applies to be the thirty-ninth State a religious test is proposed, submission to which is talked of as a condition precedent, and not only so talked of, but threats are frequently held out that no admission will be allowed except on submitting to that religious test. How is this? Where is the constitutional authority for such a test? Where is there an accepted precedent for any such course of procedure? We can find none. There is none. Why, then, should such an unconstitutional, such an unprecedented, test be put to Utah and insisted on before she can be admitted to take her place among the sisterhood of States? Wherein is the logic, wherein the consistency, wherein the sense of adopting such a policy near the fag end of the admission of States? Why this ungenerous, unjust, unmanly, mean jealousy by States in the Union of a commonwealth out of the Union, but desiring to enter on the same footing as the original and as all the States?

In this case the proposition talked of, includes the abandonment of religion, wives and children. Can it be a matter of doubt, when the mere fact of statehood is put in the scale against these precious things, which way any people of spirit would decide? Moreover, what worth would a people be in the Union who were so degraded and had so small a modicum of manhood in them, as to accept the privileges of a State organization upon such ignoble terms? These are questions which the proposers of the religious test should seriously ask themselves, and they should also ask what the people of the world at large would think of a nation that made such abnegation of manhood an essential prior condition to the endowment of full national rights and privileges, and consequently to an acknowledgement of full political equality with the people at large of the nation? This is a serious matter, and one that does not affect Utah alone.—*Deseret News.*

No Rest.—Science teaches us that the crust of our earth is perpetually moving, and that the sea level is constantly changing. Our globe has its daily rotation on its axis and its yearly revolution about the sun. The sun, with all its satellites, sweeps on toward a moving point in the constellation Hercules. Every so-called fixed star is in motion. Fifty thousand years ago the constellation of the Great Bear or Dipper was a starry cross; a hundred thousand years hence the imaginary Dipper will be upside down, and the stars which form the bowl and handle will have changed places. The misty nebulæ are moving, and besides are whirling around in great spirals, some one way, some another. Every molecule of matter in the whole universe is swinging to and fro; every particle of ether which fills space is in jelly-like vibration. Light is one kind of motion, heat another, electricity another, magnetism another, sound another. Every human sense is the result of motion; every perception, every thought is but motion of the molecules of the brain translated by that incomprehensible thing we call "mind."

NOT FOR SALE.

The amount of gratuitous advice tendered the people of Utah, by individuals claiming to be their friends, is something stupendous. The complacency and coolness with which some of those counselors speak about the advisability of the Latter-day Saints bartering away certain portions of their religious faith and practice is quite refreshing. It seems to have become almost a national idea that anything is susceptible of being sold or traded away for a consideration, not only in matters of politics, but also in affairs of religion. This tendency has even been shown in the endeavors to settle the present Presidential muddle, quite a few being in favor of a compromise between the two great parties, making the matter of the chief magistracy and vice-presidency a matter of "dicker."

The piece of advice tendered by the Omaha *Herald*, that the people of Utah give up the religious institution of celestial marriage in order to advance their prospects of obtaining the privileges of statehood are simply absurd, and, but for the kindly spirit in which the advice is given, might be considered very much other than complimentary to the Latter-day Saints. We assure that paper named and all people who may entertain similar views to those expressed in it on this point, that the people of Utah are far above the estimate they have put upon them, for they are most emphatically "not for sale." They have no fractional or other part of their religious faith or practice that they are willing to barter away for any consideration whatever. Their colors are "nailed to the mast," and, knowing their rights under the Constitution of the country, their impregnable attitude on all such questions as these is "no surrender."

The fact of the matter is that their religion, being of divine origin, it cannot be abolished by them; persons may apostatize from its principles, but that is merely an individual matter with those who take such a course. The Gospel cannot be added to nor diminished by human power, being eternal in its character and divine in its origin.

It is very true that some people say that some parts of the "Mormon" religion are not religion, and that its adherents have no right to practice those so-called "obnoxious" portions, the constitutional provision relating to the free exercise of religion not being applicable to what is not religion. Well, this is a cool kind of construction to put on the religious liberty clause, being to the effect that you can have perfect freedom of religious faith and practice, but it must be left with us to say what is religious faith and practice and what is not, and if you don't walk to our chalk line, we will punish you and deny you the privileges that would otherwise be yours." Very nice religious liberty, this. It is of that kind that one can get under the most despotic government on the globe. What nonsense to tell people they can have perfect freedom in walking in harmony with the religious ideas and conceptions of somebody else instead of their own. It is the essence of distilled absurdity.

The "Mormons" do not presume to say what shall or shall not be the religious faith and practice of other people, because that is none of their business, and they also think they are perfectly capable of judging for themselves and making their own choice of religious belief and practice. Like all other people who have a religion, they consider their's the best, that being their reason for adherence thereto, and as nothing has yet been presented to them that is in their opinion of a superior character, but far to the contrary, they are not prepared to trade off their religion and their manhood, which are as dear to every true Latter-day Saint as to any others on the face of the globe.—*Deseret News.*

Suspicion is not less an enemy to virtue than to happiness: he that is always corrupt is naturally suspicious, and he that becomes suspicious will quickly be corrupt.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 26, 1877.

FAITH DEMONSTRATED.

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EXTRACT from a letter written by a Traveling Elder:—"I visited for the second time a family at B——. On both occasions the father happened to bring home his week's earnings during my visit. He first took out of the amount his full Tithing, and laid it away, then calling his wife and family together, they all knelt down and asked the Lord to bless the balance, and to so inspire them with wisdom in the laying out of the same, that it might fill all their wants. The father subsequently told the Elder that since they had adoped this policy (then for quite a time), they had done better than ever before, the words of the Almighty and his servants had been fulfilled concerning them."

There can be no doubt that "in the keeping of the commandments there is exceeding great reward," yet by most persons this is ungrasped as a simple matter of fact, it is held as a kind of vague, indistinct theory, or as an, in the future, spiritual reward, with which this life and its conditions have but little sympathy and but little concern; the general darkness of mankind, the anthority of tradition, (and almost second nature, produced by it); the unanimous teaching and tendency of all the clergy, to etherealize and spiritualize all Gospel truth regarding the present and the future, even while contending for the facts of the past, are all productive of testimony as to the disastrous results of persistent unbelief; so with a vast amount of religious activity, as manifested in sects, churches, organizations of, and for progagandism, etc.; there is an appalling exhibition of religious sickness, disease, and death; where life appears to exist, it is galvanic and spasmodic, being far in contrast with that irrepressible, exuberant, abounding vitality which is born of a more sublime and elevated intelligent faith; faith in God, faith in his promises, faith in his providences, this not of a general character, but descending to personal and individual conditions; in a God not only of the past, and to others, but a God to us, and now; to-day—hearing, to-day—answering, to-day—communing, to-day—by revelations of himself, his purposes, his methods; to his servants, and his children becoming "a God at hand and not afar off," a very "present help in every time of trouble;" that God was in the burning bush, that he was on Mount Sinai, that he with the camps of Israel was a perpetual presence,

and that between the cherubims in the Temple of Solomon he manifested himself, might have been, and may now be, cause of congratulation to a *few*, but *many* in our day hunger for his presence and perish for his word, and the hosts of teachers who presume to be the "shepherds of the sheep," wax eloquent as to the treasures of food which existed in the past, and point us to pastures and still waters in the historic landscape, now, alas, untraveled as of yore: now, the sheep are folded in the deserts and pens of sectarian limits, fed upon the chaff and dry herbage of theological literature, and have to drink of the stagnant pools which for ages have waited for "the early and the latter rain."

The Latter day Saints can say, "Their rock is not as our Rock, even our enemies themselves being judges." Like others, they have been the slaves of tradition, the influences of sectarian culture yet have power over them, and of themselves they may be as yet without much strength, but, like the Psalmist, they know "God is their refuge and their strength;" their old faith, old conditions, old prospects, old ideas, have been undermined and superseded by the revelations of Jesus Christ, their understanding once cramped, stunted, and dwarfed, has become enlarged, life's pulse beats now with a regularity unknown before, its forces are fed by living streams and sustained by living bread, light begins to break upon the present, and its rays to penetrate both the future and the past, duty is swallowed up in privilege, "old things have passed away, and all things have become new," and this "not of the will of man, but of God," it is "He that worketh in them both to will and to do of his good pleasure."

They are able to look across the gloomy chasm of departed time, and to realize that mid the highways and byeways of fertile Palestine was proclaimed ideas, which, when consolidated into system, taught by authority, and woven into the fabric of human life, were calculated to unlock the great enigma of the human race, explaining its purpose, and grasping its future, creating and controling its own institutions, and this, not in the light of schools, of philosophy, of churches, of creeds, of speculative theory, no matter where condensed or by whom preferred, but as the unadulterated, unshorn, primitive, original Gospel of the Lord and Savior Jesus Christ, and his Apostles; demanding an obedience implicit and unquestioning, not something composed of *essentials* and *non-essentials*, but as being the product of Infinite wisdom for a specific purpose, and possessing inherent and imposed ability to secure the same; a perfect order, divested of everything extraneous and superfluous, never to be superseded in whole or part, and beyond the necessity of addition only by the original spirit, through the delegated authority, and then—only so as to minister to the further and higher development of the kingdom, in harmony with that foundation already established.

Whoever receives this system, this order, this authority, this doctrine, and partakes of its spirit, giving obedience to its principles, they have imparted to them a knowledge of its truth, they are the subjects of testimony, the recipients of revelation, *they know for themselves*, and are not "tossed about by every wind of doctrine," it "comes to them in power and much assurance;" having believed, they have gone down into the water and been baptized, they have received the remission of their sins, they have had hands laid upon them for the gift of the Holy Ghost, they have received of such gifts as may be needed

to establish them in the faith, they subject themselves intelligently to Apostles and Prophets, and become participators in the Priesthood, they have been called with a holy calling, their mission is to establish God's kingdom on the earth, hence they seek a location for this purpose; in all the nations, "their heart's desire and prayer to God is," for deliverance, that they may be "gathered" to the place which he has appointed; they no longer live unto themselves, knowing "they are bought with a price," and that "they are not their own," they consecrate themselves, their families, their time, their talents, their means, their all, to these great aims; this gives them joy in paying all tithes and offerings, as by ordinance commanded, and that "not of constraint," but willingly, as the "children of the light;" they probably remember that ancient Israel were criminal in this as in other respects—the Prophet had asked, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour ye out a blessing, that there shall not be room enough to receive it," (Mal. iii, 8, 9, 10,) and so by the experience of others they save themselves.

Some have felt it a hardship to make this acknowledgment to the Almighty —to pay their tithes—consequently they have become lean, and many faint; they have dried up, have become embarrassed, their faith has dwindled, their temporal and spiritual things have become awry, having despised or neglected one principle, they have been prepared to do the same by another, until by and bye they have become "as clouds without water, carried about of winds, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots," (Jude xii,) instead of feeling with the Psalmist, "I will bless thee while I live, I will lift up my hands in thy name, my soul shall be satisfied as with marrow and fatness."

This was the feeling of the brother above represented—blessed in his labor, endowed with health and strength of body, he was not only willing but anxious to recognize the Father's hand in this, and to render of the first fruits of his labor to the building up of a kingdom which shall know no end. In this he was blessed, and he will be blessed, he shall be twice blessed, blessed in receiving and blessed in giving; and if (as some might think) he erred in doing this, he erred with grand old Abraham, the friend of God, who paid his tithes to Melchisedec away in the morning of the world. No question, however, but that both acted from the same noble impulse, recognizing the great fountain of blessing, and receiving their reward, for "there is that giveth and yet increaseth, and there is that withholdeth, and it tendeth to poverty;" and where poverty of spirit and poverty in circumstances are combined, you have a man who is poor indeed, while "the liberal heart deviseth liberal things, and by his liberality he shall stand," "the path of duty is always the path of safety," but the true man or woman ignores duty, that is, *they live above it;* they consider this the heavy atmosphere belonging to the lowlands of religious growth and life; the advanced ones breathe the rarer element of privilege, its qualities are invigorating, peace bearing, and life giving, its serene and balmy blue reaches toward the celestial city, no fogs, no darkness, no tempests mar

its perennial peace; the spirit of such is admirably pictured by the Prophet, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet, I will rejoice in the Lord, I will joy in the God of my salvation." (Hab. iii, 17, 18.) "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." (Psalm xxiii, 4.) Such is the confidence which is born of consistency, of knowledge and understanding, not of course ignoring the weaknesses and frailties of man, but with a consciousness that the great drift of life, of ambition, of desire, of effort, has been to keep the commandments, to honor all covenants, to fulfill all obligations, which belong to those who would "live godly in Christ Jesus;" many such there may be, even in the midst of Babylon, embryo Saints, imperfect Christians, associated with all the churches, and, like Simeon, "waiting for the salvation of Israel," to all these the message of the Gospel is sent, God hath re revealed it, and confided the preaching of the same to the Elders of Israel; they "for Christ's sake" are the "servants of such," their mission is to fish, and hunt for the honest in heart, those who are disposed to honor God, to receive the truth, to devote to it their lives, and give for it their all; "and this Gospel of the kingdom shall be preached in all the world for a witness, that the end may come." H. W. N.

DISTRICT MEETING.—The Minutes are to hand of District Meeting held in the Temperance Hall, Brighton, Sussex, 11th February. Elders Wm. Paxman, President of, D. K. Udall and A. O. Smoot, Jun., Traveling Elders in the London Conference, were present, as also Elder David Barber, the President of the Brighton Branch. The teachings were mainly on the first principles of the Gospel, and encouraging words to the Saints in regard to the many opportunities and privileges laying before them, and demanding their serious attention; from the very good report, we think the brethren spirited and energetic, and hope much good will be the result.

DEPARTURE.—Elder G. Whitehead returned (Feb. 22nd) to Ogden, Utah, per S. S. *Wisconsin* to New York, being the return trip of same vessel in which he arrived in England some ten days' ago. Mrs. W. accompanied her husband from Utah, but remains for some time to come in England, pending the settlement of an estate in which she is interested.

ABSTRACT OF CORRESPONDENCE.

SHAW.—From an interesting letter written by Elder C. C. Shaw, Hyrum, Cache Valley, Utah, we present the following:—"In your travels among the Saints, tell them that all is well in Zion. I never saw a greater desire on the part of the people to build up the kingdom, we have had quite a number of men on the Temple in the city since last June, and they will continue cutting rock all winter. Our people in this valley are taking up subscriptions for a Temple in Logan, and almost every little Branch is promising between two and three thousand dollars each, and the large Branches in proportion. The winter

has been splendid, no snow till middle of January. Cattle have done well out till that time; from now till April most of the people can rest from their labors and live well all the time—(how would this do in England). Our schools and all meetings are crowded, improvement is the order of the day. Provisions are now cheap here—flour, 10s. per 100 lbs.; potatoes, 60 lbs. for 1s. 8d.; beef, best joints, 2½d. per lb.; mutton, 4d. to 5d. per lb.; pork, 4½d.; cheese, 8d.; butter, fresh, 10d., and fuel for fetching it. Clothing cheap. In fact, the "Mormons" in Utah are happy, contented and prosperous. No rent days—no hawkers—no hucksters—no pawnshops—no beer or tippling houses in our city. Ask the people to remember also that the price of every half a pint would pay their fare three miles towards Zion, and while they look to Zion for aid, they should do all they can for themselves. I am satisfied that many who are looking for aid from here have paid more to the huckster, the hawker, tavern-keeper and pawnbroker, than would have emigrated them. When I labored among the British Conferences, I felt that salvation, spiritual, was only half the work—and if the people would lay out their means to the best advantage, instead of at the above shops, many who are in England might be here to day. Whenever I found a family that eat their wages up before they earned them, I endeavored to show them that this was a poor policy for any one. I think so still."

DWYER.—The following is from a letter written Jan. 29th, '77, by brother James Dwyer, of Salt Lake City:—"There is a great improvement in our young men, they too, seem to take a lively interest in their mutual improvement meetings. The schools are full to overflowing, and the cry comes from the country for good qualified teachers. The University is full, and everything intellectual is progressing finely. The first Semester of the Brigham Young Academy at Provo, was well attended, and was a success. We rejoice in this, having always realized that our young men should be cultivated and seek after knowledge from every source, so that when called upon to stand before an intelligent world they could meet them with intelligence. What should be done is to endeavor to comprehend the light of the Gospel, and to so live that we shall be nearer and nearer in accord with the Spirit of God. The office of divine truth means regeneration and spiritual culture. This doctrine is in accordance with scientific discovery and ancient and modern research, and the more we study science and nature, in the light of the Gospel, the better we understand our Father and God, and the better we understand ourselves; and just in proportion to our knowledge of God and his laws we progress towards the higher life, and advance toward the highest standard of intelligence."

GALLOWAY.—By letter from Elder A. Galloway, we learn that "he visited South Church, and held two excellent meetings there on Sunday, the 4th inst. The evening meeting was well attended with strangers, who listened with attention,—two local preachers were amongst the number,—one of them was baptized the following night, the other I visited at his house on the evening of the 7th inst., and spent a very pleasant evening with him and family. I continue visiting from house to house, doing fireside preaching. On the 11th I held two meetings at Stockton, the night meeting was well attended by strangers, who expressed themselves very much interested in the doctrines advanced. On the 12th I went to Middlesbro, and held four meetings there. On Sunday evening had a few strangers, three or four are on the eve of being baptized, indeed one was baptized on Saturday night. There is some interest manifested in the Gospel by quite a number in this place. I arrived in Hartlepool on the 19th, and had a similar meeting, some strangers were present; here also I held quite a chat with them afterward. During the last eighteen days amongst the Saints and friends, I have met with a good reception, hence I take great pleasure in my labors;" Elder G. thinks the Newcastle Conference improving.

LAMMERS.—By letter from Elder P. J. Lammers, President of the Mission in Holland, we learn that the work is still alive, some few being baptized. He thinks he will be able to return to Zion when the Lord wills, and take a few

good Saints with him, who, after a little experience in Zion, may prove valuable in the future of the Holland Mission.

HORNE.—We are in receipt of interesting items in regard to the Swiss and German Missions from Elder Jos. S. Horne. A few have lately been baptized, and more are ready in Germany, these are where there has been no organization of the Church previously. Preparations are being made for gathering a few this season, from both Switzerland and Germany; a new pamphlet explanatory of the principles of the Gospel was being issued.

LOSING THE HAPPY.

"Children," said Mrs. Jay, "you may play anywhere in the yard, but don't go beyond the garden gate. Do you hear me Peter?"

"Yes, mother," said Peter, looking up from his wheelbarrow. "Do not go beyond the garden."

Peter and Jessie, his little sister, had a nice time together. Their play this afternoon led them down to the bottom of the garden, where there was a gate hasped inside, which opened into a thick underbrush and trees, sloping down to a lower part of the village. This was the forbidden gate."

"I wish we could get into the woods, said Peter; perhaps we could find a bird's nest." Peter unhasped the gate and he and Jessie looked round and saw the pretty woods.

"But what did mother tell us?" asked Jessie.

"Perhaps she was afraid of bears," answered Peter; "or the water in these woods, or something; but there are no bears. Oh, there's a squirrel on that tree! See him! see him, Jessie!" And away went Peter to the woods. And away ran Jessie after him. The squirrel hid, and the children went on hoping to find another. They strayed down a bank, and came to a brook, and a little pond. "Mother thought we'd fall into this pool, and that's the reason she cautioned us against coming here," said Peter; "but we shan't, shall we, Jessie?" "No," answered Jessie, we won't. And so they ran round and tumbled about, and picked flowers, and at last got back to the garden gate, safe and unharmed, without anybody knowing they went. "Jessie," said Peter, don't you tell. "Not if mother asks?" asked Jessie. "She won't ask," said Peter.

Mother did not ask, nor did Jessie tell, and all went on at home as usual. Saturday night, after the children were washed, and Jessie had gone to sleep, Peter and his mother talked a little longer together, as they often did on Saturday night. Peter said, "Mother, I have been in the woods beyond the garden gate this week."

"When did you go?" she asked. He told her all about it. "You lost something that afternoon in the woods, said his mother. "Lost something!" said Peter; and he thought of his knife, his slate pencils, and his ball, and a penny piece in his pocket; he hadn't lost one of them, he was quite sure. "Yes," replied his mother, "think a moment what you have missed, for I know you have lost something." Peter for a moment thought his mother must be some spirit; for how could she know when he didn't know himself? "You will recollect if you think," said she. Peter put his head under the bed-quilt, for he began to see he had lost something. "Mother," he at last said, in a little sorrowful voice, "I did lose something in those words, I did. I lost the happy out of my heart." Ah, that was it, and a sad loss it is when a child loses "the happy" out of his heart. —*Sunday School Banner.*

UTAH NEWS.

From the *Deseret News*:—

WORK ON THE TEMPLE.—The work on the Temple in Salt Lake City progresses without abatement. There are now about eighty stonecutters employed

on the Temple Block. Judging by the amount of rock already dressed and prepared, there is a good prospect for the building being considerably forwarded during the approaching season.

FISH.—The American Fish Culturist Association intend having a grand exhibition, at the New York Aquarium, February 14th and 15th, where the public will have an opportunity of seeing fish in endless variety, and viewing the process of artificial hatching. Hon. A. P. Rockwood, of Salt Lake City, has been specially invited.

EARLIEST SUNDAY SCHOOL.—Angus M. Cannon writes, Salt Lake City, Jan. 29th, as follows—"In reply to 'Teacher,' permit me to say I attended Sunday School conducted by Elder Richard Ballantyne, in the 14th Ward of this city, during the winter of 1849-50. Father John Murdock was the Bishop of the Ward at the time, and it gives me pleasure to say I received much good instruction there.

THE ARIZONA SETTLEMENTS.—We have seen a letter from brother Franklin D. R. Gray, son of brother John Gray, of this city. It was written at Allensville, on the Little Colorado, Jan. 17th. He corroborates statements heretofore made regarding the abundance of good timber in that region, and says that the lumber made at the saw mill is of most excellent quality, being comparatively free from knots. Rock is not only in great abundance, but is of a quality that he has never seen surpassed; it lies in very convenient form, being in layers, with fillings of dirt between each, the slabs being from half an inch to six or seven inches thick, up to six feet wide and as long as desirable. There had been a snow-storm, but the snow melted almost as rapidly as it fell. He expresses a belief that the settlements will be most excellent and desirable places in a short time, the extent of the facilities being very favorable for such a result.

SOCIABLE GATHERING.—A pleasant event took place lately, at the residence of sister Agnes Park, wife of brother H. G. Park (now on a mission to Scotland). It was decided by a committee of ladies, to arrange a surprise party, and make a present to sister Zina D. Young. The ladies purchased materials for an elegant dress and had them made up in readiness for the occasion. When the invited guests had assembled, sister Park, on behalf of the committee, addressed a few words explanatory of the objects of the gathering, to sister Young, stating, in substance, that her friends, appreciating her worth as a lady and her charity to all whose positions had ever required her assistance, desired to make her a suitable recognition thereof; upon which the dress was presented. On accepting the present, sister Young made a few suitable remarks. The party then retired to the dining table, where a repast had been spread, consisting of nearly everything that artistic culinary skill could prepare. Later in the evening, while a majority of the guests were assembled in the commodious parlor, Bishop Woolley, of the 13th Ward, made a few remarks relative to the fitness of such gatherings, and the importance of the Saints being sociable and friendly and becoming generally better acquainted with each other. His address bristled with pertinent suggestions. He was followed briefly by sister Young, Bishop S. A. Woolley, brother Geo. Goddard, and others. Among the guests were President John W. Young and Mayor Little. Credit is due sister Park for the careful manner in which everything was arranged, and for the hospitable manner in which the visitors were entertained, dispensing with needless formalities and causing every one to feel entirely "at home."

From the *Salt Lake Herald*—

GOLD.—Gold has not been so cheap in this city since June, 1862, as on Wednesday (Jan. 31st). The Salt Lake banks were selling the yellow metal at 1.05½.

SCHOOL TRUSTEES.—At the recent biennial meeting of the taxpayers of the 17th Ward, Messrs. James Dwyer, Amos Howe, and Joseph Bull, were elected school trustees for the district for two years.

COLD AT COALVILLE.—A letter from Coalville, dated 23rd ult., says: At sunrise, this morning, the mercury stood at 32° below zero, and at 9.20 a.m., at 20° below. Not much snow but good sleighing, and people are enjoying it despite the cold.

THE TEMPERATURE.—Salt Lake city ought not to complain of cold. As yet the mercury has not gone down to zero, though it was only three degrees above. In Evanston, at sunrise, it was 28 degrees below zero; at Echo, 16 degrees below, and at Franklin, 34 degrees below.

FIVE DAYS UNDER THE SNOW.—A miner named Blodgett was brought down from Little Cottonwood Thursday night, (Feb. 1st), and taken to St. Mary's Hospital for medical treatment, and to recuperate. He was rescued (Jan. 31st) from a snow bank, under which he had been for five days. Although his case is serious, it is thought he will recover.

WHAT NEXT.—The Legislatures in the Eastern States are universally attempting to devise some method of preventing frauds at elections. Among others one is now being considered in the Legislature of Ohio, of marking the ballots with a number corresponding to the one in the poll book. This is so much like the election law existing in Utah, that we shall certainly hear, as usual, a reported spending of Mormon money down there.

CHEEKY.—They are modest people over in Nevada. The resolution before the Legislature, asking Congress to attach a portion of Utah to that State, only asks for all that section of country lying south of the 39th parallel, which includes Washington, Kane, Iron, Piute, Beaver, the greater portion of Millard, and a part of Sevier Counties. In the expressive language of the gamin, we inquire, "why don't you take it all, hog?" It would be very convenient for Nevada to steal a rich section of Utah, and saddle it with some of the enormous debt of that State, to say nothing of the increase of taxation to the extent of 400 or 500 per cent., to which the Utah people would be subjected, the return for which would be a worse government. However, there is no occasion for getting excited over the matter, as Congress will not comply with the modest request.

From the *Ogden Junction.*

SOME HOGS.—Bishop L. Farr, of this city, killed lately five hogs whose aggregate weight will reach close on to 3,000 pounds! They are of the Chester White stock crossed with the old breed that the Farrs have raised for many years. The oldest of the animals was imported from the East and is three years old. She was the "mother of them all," and with her progeny now forms fat for the Farrs.

ALL WRIGHT.—Fears have been entertained for the safety of Mr. Joseph Wright of this city, as he was known to have left England and no news had been received of his arrival in New York. But a letter has been received in which Mr. Wright anonnces his arrival safely at New York, after a stormy passage of twenty-seven days. This is a long time for a steam passage across the Atlantic, but Mr. Wright is O. K. and may be expected here soon when he will be welcomed by his many friends.

From the *Provo Enterprise*—

By private letter received, we learn that a large snowslide occurred in Alta, on the 17th. The slide came down from the vicinity of the Emma mine, north of Alta, and rolled down into the city, demolishing seven houses in its course. Three of the houses were on Belinda Street, one of which was only twenty feet from the Presbyterian Church, and four were on Main Street. Two of the houses were the property of Mr. W. G. Mills, now of Provo. We suppose that there were no residents in the houses, as no mention was made of loss of life. The slide must have been broad from the range it took, it ran to within a few feet of Walker Street, the principal street of business in town.